January 7
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation." DOCTRINE AND COVENANTS 95 : 1.

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THE PURPOSE OF LIFE*

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE

THE FIRST SESSION OF THE PIONEER STAKE CONFERENCE was held this morning in the Pioneer Stake Hall, where the workers of that Stake were assembled to receive instruction in the great labour which they are endeavouring to perform in the Lord's service in that part of His vineyard. If the Lord will help me, through your faith and prayers, I have the desire in my heart to say something not only to the workers and members of the Pioneer Stake of Zion but to all others who are assembled here this afternoon, concerning the most important thing there is in this world for any one of us to consider.

There have been going forward recently discussions as to the real purpose and object of life. In the light of the revelations which God has given to the Latter-day Saints, through the Prophet Joseph Smith, I should like to present for your consideration what seems to me to be the most important thing men and women can do in this mortal life, or the most profitable labour that we can be engaged in while we are here.

DIFFERENCE OF OPINION

It is said that actions speak louder than words. If that is true, we do seem to have a difference of opinion as to the purposes of life. For some of us are spending our time and efforts, night and day, struggling forward through the years, in the accumulation

*Address delivered in the Tabernacle, Salt Lake City, Utah, October 25th, 1925.

of this world's goods. Others are spending themselves in the development of their personal talents, to bring upon themselves the credit and applause of the world. In fact, men and women by their actions are telling a different story as to the real purpose of life, so far as they are concerned. I have no words to speak against the accumulation of this world's goods. I have discovered, however, from the experiences of men who have been successful in this line, that money does not bring happiness, and that it often happens that when they have amassed a fortune there is always something else they would rather have than the money they have accumulated. Those who have succeeded in winning the plandits of the world, through the development of their talents, have often longed for something else that they would rather have.

The Lord Himself has said, with reference to material things, that we ought to be industrious. This Church teaches that the idler shall not eat the bread of the labourer, and that he who does not provide for his own family is worse than an infidel, and hath already denied the faith. It means that men should work and labour to provide the necessities of life for those who are dependent upon them.

THE ROOT OF ALL EVIL

At the same time there is danger that we may run to an extreme in this matter; and in order that we may be checked the Master also taught that the love of money is the root of all evil; not that money itself could be blamed, but the love of money might become the root of all evil. He also said that it is as difficult for a rich man to enter the kingdom of heaven as for a camel to go through the eye of the needle. I presume you students of the Bible will understand what He meant by that expression. Around the city of Jerusalem was a wall that had its gates to admit the traveler; but these gates where closed when the sun went down. If a traveler had been abroad, in his trade and traffic, and was late in returning with his camel laden with these things he could not of course go in if he came after the gates were closed. But as an emergency measure, to admit those who came late, there was a lower opening called "the eye of the needle" that would admit the late traveler. But the camel could not go in with his burdens. If he should enter at all he had to be stripped of them, and then get down on his knees, and with great difficulty manage to get through "the eye of the needle." The Master was undoubtedly teaching that wealth does not buy a passport into the kingdom of heaven, that it is of no assistance in and of itself to gain admittance; and that whosoever enters will come in humbly, stripped like the camel, seeking after that privilege through humility rather than through the pride and power that comes with wealth.

TWO CLASSES OF MEN

I say I have no desire to discredit the accumulation of means. Up to a certain point it is undoubtedly necessary that men should toil and labour and provide homes, clothing, food and education for those dependent upon them. But beyond that there is little that wealth will buy, of a personal character, that is worth much. A great economist has said that all mankind fall into one of two classes concerning their views on material things. One class he calls the "hog-trough" class; by that he meant that they looked upon the accumulation of this world's goods as the end of existence, and to consume these things upon themselves, to wallow in them, is the purpose of life. The other group he called "the work-bench crowd", who looked upon the material things as but a means to a higher end, tools and implements by which to build, as the choir has just been singing:

"Build thee more stately mansions, oh, my soul"—for myself and for others—"as the swift seasons roll."

The end of life is not to "eat, drink and be merry, for to-morrow we die." No, we shall live forever, and we should build as though we were to live forever, for indeed we shall. I believe that, so far as the Latter-day Saints are concerned, they have been taught to look upon material things as but a means to a higher end than the consuming of these things upon one's self. Desirable as material things are it is well to keep things in their right relationship. "With all thy getting", said Solomon, "get understanding"—understanding of the value and importance of each thing—personal culture, personal development, the accumulation of means, etc.

A DEFINITE PURPOSE

What shall I do with all these things, and what is the ultimate end to which I am to direct myself and all my powers? Is there something that appeals to me, above all things, as the ultimate end for which I exist? I believe there is. It is the teaching of the Church of Jesus Christ of Latter-day Saints that there is a definite purpose, an object in life, and that these things that I have been speaking of are but the means to accomplish this greater thing. We have not discovered it out of our own wisdom. It comes from the wisdom of the Lord.

If it were our privilege to talk to-day with someone who has lived upon the earth and has long since departed and gone into the other life, and from that broader vision can see the value of things, how wise would be his instructions to us, if he could tell us the things that are worth while—things that are of value, and the things that are worthless. If one of us were to take a trip by automobile across the continent, we would be very willing to follow the suggestions of a perfect stranger who had been over

the road; and if he advised us to take the left-hand road at a certain point, although it would seem the rougher road, we would undoubtedly follow him, because he has been over the road. Why are we not as wise about all things? Life is a journey over which we have never been before, and we shall never go again. Yet someone has been over the road.

DIVINE INSTRUCTORS

The "Mormon" doctrine is that "as man is, God once was", and a long time ago He lived in a world like this. He knows all the things that surround us. He knows the appeals that come to all of us. He knows not only those appeals, but He knows the end of things, and has said that there are many ways that seem good to men, but the end thereof is often the way of death and not of life. The Lord Jesus Christ has also lived in this world. He knows the things that beset us, and that appeal to us, and out of the wisdom of those great Personages—God our Father, and His Son, Jesus Christ—we are instructed, and through those revelations we are told the things that are of value, and the things that are profitless.

Are we willing to follow such guides? I want to point out now some things they have said to us concerning life and its purpose. I shall read a few verses from one of the early revelations of the Lord Jesus Christ to this Church. In an early day one of the Elders of the Church came to the Prophet Joseph to know what he should be engaged in that would be of the greatest worth to him; and here is the Lord's answer on that question. Whether or not we realise it, every one of us is consciously or unconsciously moving towards an ideal. What is it? Is it to be the richest man in our town? Is it to have the finest home, or to ride in the best automobile, or to own the largest number of acres of land, or the largest number of cattle upon the thousand hills? What is the object? If we have not discovered it now, it will be discovered when the time comes that we have to go.

A MAN'S DESIRE

In preaching our funeral sermon, if the brethren tell the truth, they will point out that this man was noted, above all other things, for this particular thing. Your life will then stand out, and its high points, its landmarks, will stand out and be called to the attention of the last group that will hear much about you. It will all come out then. It is a splendid thing to have it come out earlier by a self-investigation—to discover what there is in one's life that he holds as more sacred and important to achieve and accomplish than any other thing. What is there for which I am willing to sacrifice everything to get that thing? This man had a desire, the desire that I believe is in the heart of many of us.

Peter Whitmer, Jr., therefore received this answer from the prophet of the Lord, in the month of June, 1829.

"Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—"

OF THE MOST WORTH

Here is the secret; and it is yet a secret, except men shall receive this word of the Lord.

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father" (D. & C. 16: 1-6).

There is the secret, so far as God's judgment is concerned. The most precious thing in all this world is a human soul, redeemed and sanctified and worthy to come into His presence. I would like to read some more Scripture to you in confirmation of this statement. I shall quote first from the eighteenth section of the book of Doctrine and Covenants, beginning with the tenth verse, as follows:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

In the estimation of the Lord, a life-struggle, a life-labour, that results in bringing but one soul is worth more than the gaining of all the wealth of the world; and I propose by these revelations to prove to you to-day that a soul redeemed and sanctified and worthy to enter into the highest degree of celestial glory is of greater intrinsic worth than all the wealth of all the world. Now

I begin to comprehend, in part, what was in the mind of the Master, just before His departure from the Twelve, when He said that they might express a wish, and He would grant it unto them.

JOHN'S DESIRE

Peter desired the privilege to be with the Lord in His kingdom, and was blessed for it. But one of the Lord's disciples, His beloved disciple, expressed a wish to remain upon the earth and bring souls unto Christ. I shall read John's explanation of what happened on that occasion, as we have it given in a revelation to the Prophet Joseph Smith, in the month of April, 1829, when the prophet desired to know whether or not John the beloved disciple tarried on the earth. It is translated from a parchment, written and hid up by John, himself.

"And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.

"And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

"And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

"And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee?"

It appears that Peter was rather objecting to John's wish, and criticised him, for which the Master chastened Peter.

A GREATER WORK

Continuing:

"For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.

"I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

"Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

"And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

"Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired" (D. & C. 7: 1-8).

But John desired the greatest thing. While it was great to come to be with the Lord in His kingdom, it was greater to wish to remain upon the earth to gain souls unto Christ. You students of the Book of Mormon will recall how a similar offer was tendered by the Master to His disciples, when He was about to leave them, following His resurrection upon the eastern hemisphere and His visit here among them.

BEYOND THE POWER OF MORTALITY

He asked what He might do for them. Several expressed themselves, but three were silent; but He read their thoughts. Like John they too desired to remain upon the earth to bring souls unto Christ and were blessed for it. He assured them that they had chosen the greatest thing in the world, and He touched them as He touched John, and lifted them up beyond the power of mortality. Although they had the ability to live in the earth among men, they had power over the elements of the earth, power over the law of gravitation, by which they could move over the face of the earth with the speed of their own thoughts, power to reveal themselves to men; and yet power to mingle and move among men unobserved and hidden.

I want to bear witness to you that, when the story is told of their long years of ministry upon the earth, bringing souls unto Christ, it will be a wonderful story; a story that will astonish many of us; for I am convinced that they have been the instruments in the hands of God in bringing many of us within the pale of the Church of Christ. While I have not seen them, in the thirteen years of my ministry in the mission fields I have often been conscious of their presence and their cooperation. I believe that they have gone before and opened the door, on the right hand and on the left hand, and that many of us owe our standing in the Church of Christ to the ministry of these whom the Lord permitted to tarry to bring men unto Christ. Their credit has been accumulating ever since that time, and their joy is great. Notwithstanding they have seen the sorrows of the world and the sorrows of men, they have rejoiced in the multitude they have been privileged to bring unto Christ.

WORTH MORE THAN WEALTH

I observed a few moments ago, however, that a soul redeemed and sanctified and worthy to come into the presence of God in the highest degree of celestial glory was worth more than all the wealth of the world. I desire now to amplify what I meant by that statement, by reading some more Scripture to you. In the one hundred thirty-first section of the book of Doctrine and Covenants, a revelation given, part of it on May 16th, and the balance of it on May 17th, 1843, the Lord thus declared:

"In the celestial glory there are three heavens or degrees;

"And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he can not obtain it.

"He may enter into the other, but that is the end of his kingdom; he can not have an increase."

(TO BE CONTINUED)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 7, 1926

EDITORIAL

"RING OUT THE OLD, RING IN THE NEW"

With hopeful anticipation we welcome the newborn year. At this season all men feel the impulse of renewed determination, of awakened ambition. New paths through life are surveyed and plans made to travel thereon; well intended resolutions are plentiful; there is a general tendency among people to better their mode of living.

In many respects it will be like other years—spring, summer, autumn, winter, all will pass with their work and relaxation, pleasant pastimes and bitter experiences—yet to us this coming year is of especial importance. In it, for twelve months, we shall meet our successes and our failures, and have our joys and sorrows. There will be three hundred and sixty-five "to-days", each of which should be filled with good deeds done and valuable lessons learned. Then like an old book that is no longer useful 1926 will be placed upon the shelves of time in company with its predecessors; its pages will contain the history of our lives for the period.

What will future generations read therein? Of some it will be recorded: They rendered valuable service to their fellow men—helped the needy, assisted the feeble, encouraged the disheartened; while of others it will be written: They sought self-satisfaction, did no good thing but wasted their time.

As parents fondly plan futures for their children, so we may profitably consider the things we wish to accomplish during the coming year and then strive diligently to achieve them. Not only should we resolve to do better throughout the year as a whole, but during each of the fifty-one weeks that follow this first some definite advancement should be manifest. Our progress should be constant, not spasmodic.

Now is the time to do away with evil habits for, as Dryden says,

> Ill habits gather by unseen degrees,
> As brooks make rivers, rivers run to seas.

During the year we should strive to increase and strengthen our good tendencies. They will be invaluable in the future, and will grow stronger with the passing of time, serving to keep us ever in the path of duty which leads to prosperity and happiness.

As Latter-day Saints we should go forward with a firm resolve

to live the principles of the Gospel more fully, and remove from our lives any weaknesses that are hampering our progress. It should be our fixed purpose to seek the higher course in life.

With the sentiment expressed by Tennyson let us bid farewell to 1925 and give a hearty welcome to 1926:

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going; let him go;
Ring out the false, ring in the true.

JUNIUS S. ROMNEY

GOSPEL TEACHINGS*

DIVINE AUTHORITY

NECESSITY FOR AUTHORITY. No person may act for another, or represent an organisation or community, unless authority has been delegated to him. Civil officers are elected by the people or appointed by some superior authority. No one may make himself a policeman, a mayor, or a judge; such a one must be appointed by the proper power. No American, no matter how influential, or how important the situation, being over in Europe, could presume to act in any capacity for the United States, unless he were able to present his credentials.

The same is true in the Church; every officer must be called to act by some one who holds the right. No person may represent God or His Church without being duly commissioned of Him, or by one of His servants.

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

DIVINE AUTHORITY. Divine authority is a portion of the power of God, known as the Priesthood, which, when delegated to man, gives him the right to act in the name of the Lord. When this Priesthood is not upon the earth no man can obtain it except by special endowment from the heavens.

Of this Priesthood "there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic, or Levitical Priesthood."

"The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things."

"The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward

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*This Article is for use in the course of study of the Relief Societies on the second meeting night in January.

ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments" (D. & C. 107: 6, 8, 20).

This authority was brought from heaven to earth in the beginning. "And thus all things were confirmed unto Adam, by an holy ordinance."

Enoch, Noah, Abraham, and all the holy prophets, held this authority. Moses was called by God's own mouth to lead the Children of Israel to the promised land.

Aaron was called to be a priest and consecrated with the holy anointing oil under the hand of Moses. Hence we read, "No man taketh this honour unto himself, but he that is called of God, as was Aaron."

Divine Authority Lost to Earth in the Early Centuries, A. D. In the meridian of time Christ established the Church. He ordained Twelve Apostles giving them authority to ordain others to the work of the ministry. But Christ was crucified, the Apostles slain, and many of the early Christians thrown to the wild beasts or otherwise persecuted. There were also dissensions within the Church so that Christianity became corrupted, the authority of the Priesthood was taken from the earth, and the world was left in spiritual darkness.

Divine Authority Restored. In the early years of the nineteenth century the clouds of gloom were gradually being lifted. Individuals and groups of individuals, here and there, becoming dissatisfied with the interpretation that men and churches put upon the Scriptures, were calling upon the Lord to give them greater light; some were looking forward to the restoration.

Joseph Smith, a lad of fourteen, was also seeking for light and the true Church of God. In answer to prayer he was visited by two divine Personages, the Father and the Son, who told him that in due time he should be given authority to establish the Church, and through him the Priesthood with all its keys and powers should be restored.

The Church holding this authority has the right of communion with the heavens; the blessing and sealing power; the right to bestow the Priesthood upon its members, and the Gift of the Holy Ghost; and to declare the word of the Lord to all nations. Without this authority the Church can not exist. The Priesthood stamps it with divinity and makes it a living Church.

Divine Authority should be Recognised. The Lord has placed the head of the Church, with his counselors, to watch over His people, to advise, counsel, and guide them as he is led by inspiration. The Twelve Apostles are to assist in this great work. The presidency of a stake is called to preside over a certain portion of the Lord's vineyard, the bishop to be the father of a ward. The elder, priest, and teacher, each and all are called by divine authority to minister in their several callings. Any

individual who does not respect their authority and does not strive to abide by their counsels, does not understand or appreciate the great blessings the Lord is awaiting to bestow upon them who will hearken to His appointed servants. The father of the family should be respected and revered as the head of the household. Failing in this, the members of the family are showing disrespect to divine authority.

Authority to Emma Smith. It was a recognition of all women, when the Lord gave a revelation to Emma Smith. True it was given through her husband, the Prophet Joseph, but so were the revelations to the brethren. It is the divine decree that revelation concerning the Church be given through the head thereof. While the word of the Lord came especially to this honoured woman, the instructions given concern every woman in the Church. She was to lay aside the things of this world, and seek for the things of a better; to continue in the spirit of meekness, and beware of pride. She was to be ordained under the hands of her husband to expound the Scriptures, and to exhort the Church, according as it should be given her by the Spirit. And furthermore, the revelation closes with the words: "Verily, verily, I say unto you, that this is my voice unto all. Amen."

Women are called and set apart to preside over organisations of their own sex. The Prophet Joseph organised the Relief Society in 1842, with women at the head. Through this Society, women minister to the sick and the needy. They meet in study meetings to inform themselves on the principles of the Gospel and other useful knowledge. Indeed every legitimate cause in which women should be interested may come within the scope of this great organisation. Woman is particularly honoured because of this Society. It was called into existence by divine authority and designed to be a help to the Priesthood, as are also the other organisations over which women preside.

Blessings Through Divine Authority. The Latter-day Saint woman should appreciate the great blessings that are hers by divine right. If she was born in the Church, she was blessed and given a name by divine authority. She was baptised and confirmed by the same power. When she is ill, the Elders are called to administer to her. They do it by divine authority. If she lives up to her privileges, when she marries she may be recommended to the Temple, and the ceremony will be performed by divine authority. Under these conditions when her children are born they will be hers throughout eternity, and verily, they shall "rise up and call her blessed."

Far away, there in the sunshine, are my brightest aspirations. I can not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.

THE MISSION OF THE HOLY GHOST

Elder Junius S. Romney

It is a fundamental belief of the Church of Jesus Christ of Latter-day Saints that a man who proves himself worthy of membership in that organisation is entitled to the guidance of the Holy Ghost. The blessings which are thus received are to be diligently sought after, and when once obtained to be cherished dearly.

There are, however, different degrees and ways in which blessings come from the ministrations of this third member of the Godhead. All men, whatever may be their mode of life, receive some benefit from Him; to gain the higher assistance that He gives, however, it is necessary to comply with the requirements upon which this help is predicated.

The Holy Ghost may assist a person by His direct ministration as a distinct member of the Godhead. Such a direct ministration comes as the Gift of the Holy Ghost, after hands have been laid on one's head in the same way that it was done by the Apostles of Jesus Christ in New Testament times. One who receives such blessings must have faith in God, repent of his sins, and be baptised by one having the authority to administer in that ordinance. A person who has not complied with these requirements can not receive that direct ministration. This is clearly set forth in the words of the Saviour when He said, in speaking to His disciples, "And I will pray the Father, and he shall give you another Comforter, . . . even the Spirit of truth; whom the world can not receive, because it seeth him not neither knoweth him." From this it is clearly evident that this blessing can come only to a part of the world—those who have obeyed the Gospel of Jesus Christ.

The ways in which this personal assistance is rendered to the individual are numerous and varied. In speaking to His followers the Saviour said the Holy Ghost "shall teach you all things", "guide you into all truth", and "bring all things to your remembrance." Through the Holy Ghost we can gain a testimony of the divinity of Christ, for "when the Comforter is come . . . he shall testify of me."

The Spirit of the Holy Ghost is one of enlightenment and progression. It is the influence which is radiated by that personage and may inspire any man regardless of his religious affiliations. This influence assists in accomplishing all manner of good and may help many individuals at the same time. By it the weakest of men may be inspired to better things; and the strongest may be helped to live even more righteous lives. The measure in which it is received depends upon the fitness of a person to receive it. To all men some assistance is being given, and many

are being raised to a higher plane of living, through effort, guided by that Spirit. It is with the Spirit of the Holy Ghost that all great men who are working for the benefit and uplift of humanity are inspired. Under its influence they become great powers for good, inspire individuals to higher things, lead nations in the paths of right, and battle for the general uplift of humanity.

These blessings, which it is possible for us to receive through the mission of the Holy Ghost, are valuable, and should be worked for. They are within the reach of every man or woman, coming as a gift from God for the betterment of mankind.

NOT YET FINISHED

It is believed by many in the Christian world, that our Saviour finished His mission when He expired upon the cross, and His last words on the cross as given by the Apostle John, "It is finished", are frequently quoted as evidence of the fact; but this is an error. Christ did not complete His mission upon the earth until after His body was raised from the dead. Had His mission been completed when He died, His disciples would have continued fishermen, carpenters, etc., for they returned to their several occupations soon after the crucifixion, not yet knowing the force of their holy calling, nor understanding the mission assigned them by their Master, whose name would soon have been buried with His body in the grave to perish and be forgotten, "For as yet they knew not the scripture, that he must rise again from the dead." But the most glorious part of His mission had to be accomplished after the crucifixion and death of His body. When on the first day of the week some of the disciples went to the tomb with certain preparations for the body of their Lord, they were met there by two men clothed in "shining garments", who said unto them, "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And not until then did the disciples remember these words of the Saviour, or begin to understand their meaning. Why were they thus forgetful, and seemingly ignorant of all they had been taught by the Saviour respecting the objects of His mission to the earth? Because they lacked one important qualification, they had not yet been "endued with power from on high." They had not yet obtained the Gift of the Holy Ghost. And the presumption is they never would have received this important and essential endowment had Christ's mission been completed at the time of His death.

It may seem strange to some, who may not have reflected on

this matter fully, that the disciples of Christ were without the gift of the Holy Ghost until after His resurrection. But so it is written, notwithstanding the Saviour on one occasion declared, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." While Jesus was with them He was their light and their inspiration. They followed Him by sight, and felt the majestic power of His presence, and when these were gone they returned to their nets and to their various occupations and to their homes, saying, "We trusted that it had been he which should have redeemed Israel", but "the chief priests and our rulers delivered him to be condemned to death, and have crucified him." No wonder that Jesus exclaimed unto some of them, "O fools, and slow of heart to believe all that the prophets have spoken."

If the disciples had been endowed with the "Gift of the Holy Ghost", or "with power from on high", at this time, their course would have been altogether different from this, as the sequel abundantly proved. If Peter, who was the chief apostle, had received the Gift of the Holy Ghost, and the power and testimony thereof prior to the terrible night on which he cursed and swore and denied his Lord, the result would have been very different with him, for then he would have sinned against light and knowledge, and "against the Holy Ghost", for which there is no forgiveness. The fact, therefore, that he was forgiven, after bitter tears of repentance, is an evidence that he was without the witness of the Holy Ghost, never having received it. The other disciples or apostles of Christ were precisely in the same condition, and it was not until the evening of the day on which Jesus came out of the grave that he bestowed upon them this inestimable gift. John gives a careful description of this important event which concludes as follows: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them", etc. This was their glorious commission, and now they were prepared to receive the witness of the Spirit—even the testimony of Jesus Christ. Yet they were told to tarry in Jerusalem until they were "endued with power from on high", which they did. Jesus further told them that if he went not away the "Comforter"—that is, the Holy Ghost—would not come unto them, but if He went away He would "send" Him, and He it was who should testify of Christ, and of the Father, and bring to their remembrance all things whatsoever He had commanded or taught them, and it should lead them "into all truth." Thus we see that the resurrection from the dead, not only of Christ, but of all mankind, in the due time of the Lord; the endowment of the Apostles with the Holy Ghost, and their glorious commission from Christ, being sent out by Him

as He was sent by the Father; the opening of the eyes of the disciples to understand the prophecies of the Scriptures; and many other things did Jesus after He cried out upon the cross, "It is finished." Further, the mission of Jesus will be unfinished until He redeems the whole human family, except the sons of perdition, and also this earth from the curse that is upon it, and both the earth and its inhabitants can be presented to the Father redeemed, sanctified and glorious.—PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine.*

FROM THE MISSION FIELD

Transfers—The following transfers of Missionaries have been made from and to the Conferences specified: Elder Wallace S. Calder from Scottish to Newcastle; Elder Jethro M. Palmer from Sheffield to Nottingham; Elder James K. Knudson from Manchester to Liverpool; Elder Heber G. Jacobs from Manchester to Scottish; Wayne E. Steffensen from Liverpool to Hull.

Releases—The following Missionaries have been honourably released from their labours in the British Mission to return to their homes: Elder John C. Hooper who has laboured in the Hull and Bristol Conferences, and who sailed for America on December 24th per s.s. *Metagama*; Elder William G. Jackson who has laboured in the Hull and Scottish Conferences; Elder Ben E. Summers who has laboured in the Bristol, Norwich, and London Conferences; Elder Harley K. Fernelius who has laboured in the Sheffield and Liverpool Conferences.

Doings in the Conferences: *Manchester*—A baptismal service was held in the Manchester Branch on December 19th; two candidates were baptised by Elder Jesse N. Decker and confirmed by Elders C. Leland Davey and James K. Knudson; Elder Landell S. Merrill gave a talk on "The Efficacy of Baptism."

Liverpool—A baptismal service was held in the Liverpool Branch on December 30th; four candidates were baptised by Elder Harley K. Fernelius and confirmed by President Rulon W. Openshaw and Elders Wayne E. Steffensen, Ernest C. Moore and Allan O. Johnson; President Rulon W. Openshaw and Elder Junius S. Romney both spoke on the "Significance of Baptism."

Nottingham—At a social held in the Nottingham Branch on December 19th two plays were presented—"Cinderella" by the Sunday School children, and "Martha" by the older members of the Branch. A social was held in the Hucknall Branch on December 25th.

GOODBYE, OLD YEAR

GOODBYE, OLD YEAR! so it's really true
That you leave with the midnight train!
A pleasant journey I'm wishing for you,
Though I'd hoped you would longer remain.
Although we've been friends for a time so short—
A twelvemonth of bitter and sweet,
I have fond of you grown and regret that we part;
But New Year I must hasten to greet.

If while on your journey you happen to see
New Year, who is taking your place,
I wish you'd please ask that he be kind to me,
And of sorrow leave never a trace.
Explain to him, please, that what the world needs—
And the task I am sure is not light—
Is a way to man's heart ere his blindness and greed
Fill the world with despair, dark as night.

In your visit, Old Year, you have made friend and foe,
You are leaving some happy, some sad;
But we prize not the weal 'till we've tasted the woe,
And we get what we give, good or bad.
I truly am glad that I met you, Old Year!
Our friendship I ne'er shall forget,
Nor the lessons you've taught me, some pleasant, some drear,
Whose memories are haunting me yet.

Here's health to you, Friend, and the best of luck!
I know you have done your best;
Though you've lost or won you have worked with pluck—
Depart! you have earned your rest.
Adieu, Old Year! I must haste away!
The New Year is calling, I hear,
With voice sweet and low, and with music gay,
He is here. So goodbye, Old Year.

ISABELLE RUBY OWEN

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LIVERPOOL

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